

in Walter
SHORT
RULES

PREPARATORY
TO A
HOLY
AND
Virtuous Life.

OR A
Pocket Companion for Per-
sons of mean Capacities.

L O N D O N,
Printed for S. Keble at the Turk's-head
over against Fetter-lane in Fleet-
Street, 1710.



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THE
P R E F A C E.

THis *little Book* does
in all respects so
well answer the
Title, that it might have
been committed to the
Pub-

The Preface.

Publick without the Formality of a *Preface* if the *Editor* did not think himself oblig'd to premise a few things as a necessary *Introduction*, viz. That he designs it chiefly for a *Pocket Companion* for *Persons* of mean *Capacities* to which purpose it is indeed extremely well adapted.

The Words are few
and pertinent, the *Periods*
short

The Preface.

short and comprehensive,
and yet exceeding plain
and pathetick, and tho'
'tis now more than an
Hundred Years since it's
first Publication, the Lan-
guage continues still good
and proper, which plainly
declares it to be the *Re-
mains* of some great and
good Man.

Indeed, whoever reads
it with that Solemnity
and Regard, which *Books*
of

The Preface.

of this Nature deserve,
will find a great deal of
masterly Sense, and good
Morals run through the
whole, and almost in eve-
ry *Page* some excellent
and pious *Rules* prepara-
tory to a *Virtuous Life*, so
that there remains no-
thing for me to add, but
my hearty *Wishes* that
this little Book may meet
with a Reception wor-
thy of it, and so answer
the good *Design* of the
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The Preface.

Reviser, and the honest
Bookseller find his Ac-
count likewise in the Pub-
lication.

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ing, 1st His Duty to God; in
Meditations and Prayers for
Morning

T H E
C O N T E N T S.

O <i>F the Foundations of a Virtuous and Reli- gious Life</i>	<i>p. 1</i>
<i>The End of Man's Crea- tion</i>	<i>p. 2</i>
<i>First of the Consideration of God's Presence</i>	<i>p. 12</i>
<i>Other Affections that we ought to have unto God</i>	<i>p. 14</i>
	<i>Of</i>

The Contents.

<i>Of my Duty towards my Neighbour.</i>	<i>p. 25</i>
<i>Of my Duty towards my self</i>	<i>p. 32</i>
<i>Rules in Sickness</i>	<i>p. 38</i>
<i>Of the Care of Servants</i>	<i>p. 40</i>
<i>Of the Care of Children</i>	<i>p. 42</i>
<i>An Order how to spend every Day</i>	<i>p. 48</i>
<i>Of Temptations</i>	<i>p. 55</i>
<i>How to know Temptations and good Motions</i>	<i>p. 56</i>
<i>How to behave our selves in the time of Temptation</i>	<i>p. 60</i>
<i>A Prayer in Temptation</i>	<i>p. 67</i>
<i>Considerations to settle the Mind in the Course of Virtue</i>	<i>p. 70</i>

The-

The Contents.

Theses of Consideration. How we ought to arm our Minds against Temptations that happen when we seek earnestly to serve God p. 78

The third Consideration. Of the Watchfulness and Attention required in the Care of our Soul p. 84

The last Consideration. Of the Necessity of Perseverance in continuing watchful over our selves. p. 89

A short Meditation of Man's Miseries p. 95

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8 NO 59

1

*Of the Foundations of a Vir-
tuous and Religious Life.*

The first Foundation.

THE first Foundation
of a virtuous Life is
often and seriously to
consider for what end
and purpose I was created, and
what God's designment was,
when he made me of nothing,
and that not to have a being on-
ly, as a stone, nor with a bare
kind of life, or growing as a plant
or tree, nor a power of sense or
feeling only as a brute Beast, but
a creature to his own likeness,
endued with reason and under-
standing; also why he now pre-
B serveth

2 *Rules for a Virtuous*

serveth me in this health, state, and calling. Finally, why he redeemed me with his own Blood, bestowed so infinite benefits upon me, and still continueth his mercy towards me.

The end of Man's Creation.

THE end of my being thus made, redeemed, preserved, and so much benefited by God, is this and no other, that I should in this life serve him with my whole body, soul, and substance, and with what else soever is mine, and in the next life enjoy him for ever in Heaven.

Rules that follow of this Foundation.

I Was made of nothing by God, and received body and soul from him, and therefore am I only his, not mine own; neither can I so bind or give my self to any creature, but that I ought
more

and Religious Life. 3

more to serve, love, and obey God than any Creature in this World.

Secondly, I commit a kind of theft, and do God great wrong so often as I employ any part of my Body or Soul to any other end than to his service, for which only I was created.

Thirdly, for this I do live, and for no other end, but for this do all Creatures serve me, and when I turn the least thing whereof God hath given me the use or possessing to any other end than the service of God, I do God wrong and abuse his Creatures.

The second Foundation.

SEeing I was made to serve God in this life, and to enjoy him in the next, the service of God, and the salvation of mine own Soul, is the most weighty and important business, and the

4 *Rules for a Virtuous*

most necessary matter wherein I must employ my body, mind, time and labor, and all other affairs are so far forth to be esteemed of me weighty or light, as they more or less tend to the furtherance of this principal and most earnest business: for what availeth it a Man to gain the *whole World*, and lose his *own Soul*?

Rules that follow of this Foundation.

First with diligence, labour or cost, I would employ in any other temporal matter of credit, living or life, all that I am bound to employ in the service of God, and the salvation of my Soul, and so much more as the weight of my Soul passeth all other things.

Secondly, I ought to think the service of God and salvation of my Soul my principal business in

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and Religious Life. 5

in this World, and to make it my ordinary study and chief occupation, and day and night to keep my mind so fixed upon it, that in every action I still have it before mine eyes, as the only mark I shoot at.

The third Foundation.

I Cannot serve God in this World, nor go about to enjoy him in the next, but that Gods enemies and mine own will repine and seek to hinder me, which enemies are three: the World, the Flesh, and the Devil. Wherefore I must resolve my self, and set it down as a thing undoubted; that my whole life must be as a continual combat with these adversaries, whom I must assure my self to lie hourly in wait for me to seek their advantage, and that their malice is

6 *Rules for a Virtuous*

so un placable, and their hatred against me so rooted in them, that I must never look to have one hour secure from their assaults, but that they will from time to time so long as there is breath in my body, still labor to make me forsake and offend God, allure me to their service, and draw me to my damnation.

Rules following of this Foundation.

I Must prepare my body and mind to all patience, and think it no news to be tempted, but a point annexed necessarily to my profession, and therefore never must I be wearied with the continuance, nor dismaid with the difficulty, considering the malice and wickedness of mine adversaries, and my professed enmity with them.

Secondly, I must always stand upon

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and Religious Life. 7

upon my guard, and be very watchful in every action, seeing that whatsoever I do, they will seek to pervert it, and make it offensive to God, even my very best endeavors.

Thirdly, I must never look to be free from some trouble or other, but knowing my life to be a perpetual warfare, I must rather comfort my self with hope of a glorious Crown for my victories, then of any long or assured peace with my enemies.

The fourth Foundation.

THE thing which these enemies endeavor to draw me to is sin and offence to God, which is so odious, hateful and abominable, that God doth more detest and dislike it, then he did the cruel usage, the wounds, the torments, and the death it self,

8 *Rules for a Virtuous*

that for us he suffered of the Jews, and it maketh our Souls more ugly than the Plague, Leprosie, or any other filthy Disease doth the Body.

Rules following this Foundation.

SO careful as I would be not to wound, torment, or murder Christ, so careful must I be not to commit any mortal sin against him, yea and so much more seeing that he hateth sin more than death, having voluntarily suffered the one, and yet never committed the other.

Secondly, when I am tempted with any sin, let me examin my self whether I would buy the fulfilling of mine own appetite with being a Leper, or full of the Plague or with Death presently to ensue after it. If not then much less ought I to buy it with the
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and Religious Life. 9

Leprosie, loss, and Death of my Soul, which is of far more worth than my Body.

The fifth Foundation.

BEing Gods Creature made to serve him in this Life, my Body, Soul, and Goods, and all things any way pertaining unto me, are but lent, or only let me for this end, and I am only a Bailiff, Tenant, or Officer, to demand or govern these things to his best service, and therefore when the time of my stewardship is expired, I shall be summoned by death to appear before my Landlord, who with most rigorous justice, will demand account of every thing, and Creature of his that hath been to my use, yea of all that I have received, promised, omitted, committed, lost, and robbed: and as I can then discharge

B 5 this

10 *Rules for a Virtuous*

this account, so shall I be either crowned in eternal joy, or condemned to perpetual damnation.

Rules following of this Foundation.

First I must use all things in this life as anothers goods, for which I must be accountable to the uttermost farthing.

Secondly the more I have, the greater and harder will be mine account of the good use thereof, and therefore the more wary ought I to be in disposing of it.

Thirdly, let me often consider what bodily, ghostly, and external gifts of God I have received, what in baptism and at other times I have promised, how profitable and necessary good works I have omitted, how many grievous and heinous sins I have committed, how often I have
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lost the grace of God, and my right to Heaven. Finally, how much honour, and how many Souls I have robbed from God. And these things being well perused, let me seek to make that recompence and satisfaction for them, which I would wish to have made when Death shall summon me before my heavenly Judge, to give a most strict account of them.

The fruit of these Foundations consisteth in the often considering of them as most necessary points, and as it were, the very first Principles of good life, upon the understanding and practising whereof dependeth my progress in virtue: and therefore I must very often read them, and examine my self whether my mind and actions be answerable unto them. How.

12 Rules for a Virtuous

How we ought to be affected
towards GOD.

*First of the consideration of God's
Presence.*

THese Foundations being
laid, it behoveth me fur-
ther to descend to the notice of
my duty to God, my neighbor
and my self. And first concerning
my duty unto God, a very fit
means I can use to please him is
to bear alway in mind his pre-
sence, for sure it is that as God,
he is every where in substance,
power, and presence, as in him I
live, move and am, as the Scri-
pture saith, because he worketh
with me in all my deeds, thoughts
and words in so much that as the
beam of the sun, the heat of the
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and Religious Life. 13

fire, or the weatness of the water,
so depend I of God and should
he but withdraw himself from
me one moment, I should forth-
with turn into nothing, and
therefore it is a very forcible
means for my good, to do all
things as if I did see God visibly
working with me in every acti-
on, as in truth he doth, and know-
ing that what words, thoughts,
or deeds soever pass me, and what
part of my body or mind soever
I use, God's concourse and help
thereunto is more than mine
own, I must be afraid to use them
in any such thing, wherein I
might offend him, but rather seek
to do all things, so that they be
worthy of his presence, help and
assistance in them, and if I can
get a custom or habit to remem-
ber still the presence and assi-
stance

14 *Rules for a Virtuouse*

stance of God, (as by use easily I may) I shall with due regard, reverence, and consideration abstain from such behavior as I think may be any way offensive unto him: I shall also get a great facility in turning my mind and heart to him, and in talking often with him by prayers which are the fewel of Devotion.

Other affections that we ought to have unto God.

SEcondly, I must endeavor to kindle in my self these affections towards God.

The first Affection.

First, of a sincere and tender love of him, as the fountain of all beauty and felicity, of which love I may ghes by these signs: By often thinking and an earnest desire of God: By sorrow for his absence, and contentment

and Religious Life. 15

ment in consideration of his presence: By my diligence in performing without delay or tediousness, that which pleaseth best my Saviour, and by finding such comfort in doing it, that it grieveth me, when for things of less value and goodness, I am enforced to defer it.

By withdrawing all disordered love from all Creatures, and especially my self, and by loving nothing but in God and for God: By seeking to increase this love by consideration of God's goodness, and his dayly benefit: By taking delight in God's service, or things tending thereunto, not because I find contentment in it, but because it is to God's glory, to the which I would have all things addressed.

By taking tribulations, or troubles.

16 *Rules for a Virtuous*

troubles of body or mind patiently, yea and with joy, knowing that they come by God's permission, and thinking then as favors, which he affordeth to his dearest Friends.

The second Affection.

THE second affection is a reverent and dutiful fear of God; which I may gather by these signs: If when I remember the Presence and Majesty of God, I frame both my body and mind to reverence and honour him with all humility and decency, fearing least by any unseemly and light behavior I should seem to be contemptuous and careless of my duty towards him. If I find great fear to do any thing that may displease God, in any secret, and be withal very watchful to avoid the least of-

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offence, least any frailty (which is great) should draw me to it, and so to farther inconvenience. If I fear to be banished from him, or forsaken for my sins, and endeavor what I may to prefer his love and favour towards me.

The third Affection.

THE third affection is zeal of God's honour, and desire that he should be duely served, and obeyed of all his Creatures; of which I may judge by these signs.

First, if I find a grief in my self, and am heartily sorry when I see or hear of other folks faults, or think on mine own, considering how by them a base and wretched Creature dishonoreth and displeaseth his Creator instead of him serving his professed

18 *Rules for a Virtuous*

sed enemies, the Flesh, the World and the Devil.

The second sign is an earnest desire to help my neighbor, or mine own soul out of sin by praying for this effect, and refusing no convenient labor to accomplish the same, so that my Lord God be no more, or at least less offended then before.

The fourth Affection.

THE fourth affection is as near as I can to take occasion of every thing that I hear, see, or think of, to praise God: If the things were good, then to praise God that he gave grace to do them: And if they were evil, to thank God, that either he preserved me or others from them, or at least hath not suffered me to continue still in them, or to be in his wrath

and Religious Life. 19

wrath condemned for them. Also I must consider, and with my inward eye see God in every Creature, how he worketh in all things to my benefit, and weigh how in all Creatures both within and without me, he sheweth his presence by keeping them in their being, and course of nature, for without him they would presently turn to nothing, and I must assure my self, that in all this he hath as well regard to my good as to others, and therefore all Creatures must be (as it were) Books to me, to read therein the love, presence, providence, and fatherly care that God hath over me.

The fifth Affection.

THE fifth affection is to consider that I being a Christian, not only my faith and all my

20 *Rules for a Virtuous*

my actions proper thereunto ought to be different from the erroneous opinions, sects and actions of Infidels, but even mine ordinary actions of eating, drinking, playing, working, and such like, ought to have a mark and badge of Christianity, and some difference from the like things done by Heathens: and this mark which maketh Christian and good works, is a right and sincere intention, which in every principal action I ought to procure, so that it be done to the honour, glory, and service of God, and agreeable to the rule of Christian duty, with that measure, temperance, and circumstance that faith requires, perswading my self, that as well in these actions done in this sort, as in others, that carry more shew of piety,
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God may be served and honoured, and therefore it would be a great negligence and carelessness in me for want of directing my intention (which by use is easily gotten) to lose so many great virtues, as by these ordinary actions I might daily and hourly gain.

The sixth Affection.

THE sixth affection is a perfect resignation of my self into God's hands with a full desire that he should use me as were most to his glory, whether it were to my temporal comfort or no, and to be as ready to serve him in misery, need, and affliction, as in prosperity and pleasure, thinking it my chiefest delight to be used as God will, and to have his pleasure and providence fully accomplished in me, which

22 *Rules for a Virtuouſ*

which is the end for which I was created, and for which I do live. To attain this reſignation, it is a very fit way to debate and diſcourſe with myſelf, what thing there is could happen unto me, tho' never ſo much againſt my liking, which if it ſhould fall out would trouble me, or make me looſe that indifferency which I ought to have in moſt willingly yielding my ſelf to whatſoever God ſhall lay upon me: and if I find any thing which I think I ſhould not well digeſt, nor accept with due patience, let me endeavor to overcome my ſelf in it, and by Prayer and Meditation ſeek to win the difficulty thereof, that there may be nothing which I could not willingly accept at God's hands, how contrary ſoever it were to my inclination,

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tion, to which these considerations may help me.

First the end I aim at, is God's glory in this World, and his reward in the next, and therefore knowing that nothing but my voluntary sin can bar me from this end, what need I much care by what means God will have me to attain it? for the means can last but a little, and the end endureth for ever, and is so much the more comfortable, in that it hath been atchieved with discomfortable toils.

Secondly, God loveth me more than I love my self, and is so wise that he seeth what is fittest for me, all present and future circumstances considered; he is so mighty that what his wisdom and love shall conclude for my good, his power can put it in
exe-

24 *Rules for a Virtuous*

execution, and therefore let me yield my self rather to his providence then to mine own desires

Thirdly, whatsoever moveth me to fear or dislike any thing, which I could not frame my mind to bear, God seeth it far better than I, yea and all other secret and unknown hazards annexed to that thing. If therefore he knowing all these things, will nevertheless let it happen unto me, I must assure my self that it proceedeth from love, and is for my greater good, and that he having laid a heavy burthen upon weak forces, will by his grace supply all my wants, fears and frailties.

The seventh Affection.

THE seventh affection is gratitude and thankfulness, which I ought to find in my self towards

towards God, and the feeling an earnest desire to do any thing that might countervail, or in part answer the excessive love that God hath, and doth hourly bestow upon me, and to let no little good that I receive, though never so ordinary, pass without thanks to him, who even in the least things is content to serve me; and finally to make God my repose and his remembrance my comfort, and to loath all earthly things, as base and unpleasant in comparison of him.

Of my duty towards my Neighbour.

After knowledge of my duty towards God I must consider my duty towards my neighbour, and the manner how to demean, and behave my self in company and conversation: First I must procure to remember,

C

that

26 *Rules for a Virtuous*

that my external behaviour, my gate, my gesture, my countenance, and my outward actions be done with gravity, modesty, and all decency, that I be not light, vain, or too lavish in mirth, nor too austere, nor too much inclined to sadness, but with temperate modesty rather composed to mirth than to melancholy. Which external composition is necessary, both for edifying our neighbour, who being unable to judge or enter into our thoughts, judgeth of every one according to that whereof his sense is witness. And next in respect of God, who being every where present, requireth in us behaviour worthy of his sight and company; and lastly in respect of our own soul this care of external decency being an approved

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proved means to avoid infinite
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Of external composition there
be three chief points. First, the
care of our countenance, gate,
and gesture: Secondly, of our
voice and speech: Thirdly, of
our apparel and other adherents.

In countenance I must avoid
an unstayed kind of variety and
often change, keeping as near as
I may, one settled tenor thereof,
rather bent to smiling than hea-
viness, and free from frowning
and such like unseemly distem-
per; neither ought I to alter
countenance, but when reason-
able and just cause moveth me
to shew either mirth, sorrow, dis-
like or compassion, or some o-
ther modest or temperate affe-
ction.

28 *Rules for a Virtuous*

My gate ought to be grave, neither too swift, nor too slow, but with a mean and sober pace : my gesture must be decent, free from affectation, or singularity, and from all shew of inward disquietness or inordered passion, which though I cannot chuse but sometimes feel, yet it is good (as much as I may) to conceal it, because outward signs do feed the inward distemper, and bewray to others my imperfections to my discredit, and their evil ensample.

My voice neither ought to be very loud, nor my laughter so vehement, as to be heard a far off, both seemly and modest ; for excess in the voice, and immoderate loudness, are always certain signs of passion, and therefore ought not to be used but

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upon some extraordinary necessity. My speech ought not to be so much as to make me be noted for talkative: yea it is good to be rather sparing in words, and readier to hear than to speak: but when occasion forceth unto much talk, I must speak deliberately without rashness or levity, avoiding over many jests, especially bitter taunts, and sharp words: I must also take heed of affected speech, and impertinent ceremonies, using such affability, and convenient complements, as common civility and usual courtesie requireth.

Mine apparel must be free from lightness, or more gaudiness than fitteth mine age, company, or calling. I must be decent and comely, not too open, nor with any unusual or new fashioned
C 3 dresses,

30 *Rules for a Virtuous*

dressés, that other grave persons of my quality and calling (that are well thought of) do not use: it must be handsome and clean, and as much as may be, without singularity, that therein the staynedness and seemly estate of my soul may be perceived. Always when I am to go to any company, either of my dwelling place or strangers, I ought to forecast their disposition, and what talk or action is likely to be tendred unto me by their presence: if I fear any detracting speeches let me arm my self, not to seem to approve them, yea rather to dislike them, and endeavor to turn their talk to some other matter, and so in all unlawful kind of speech whatsoever.

Finally, let this for conversation be my chief rule, always to foresee

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foresee and provide my self, against the occasions, that by every company are likely to be offered me, and in the beginning to direct mine intention, to talk either for dispatch of necessary business (if their be any) or for maintaining mutual love and charity, if it be merry or ordinary talk.

This foresight of occasions, and faults likely to be committed, is the principal remedy against all sin, and therefore especially to be noted and used. To conclude, the virtues necessary in conversation are, modesty, decency, courtesy, affability, meekness, and civility, shew of compassion to others miseries, and of joy at their welfare, and of readiness to please all, and unwillingness to displease any, the want of a-

32 *Rules for a Virtuous*

ny of these where occasion requireth, maketh it more faulty.

The vices chiefly to be avoided, are pride, disdainfulness, rudeness, frowardness, lightness, too much familiarity, churlishness, and offensive speeches.

Of my duty towards my self.

THE last point is to consider my duty towards my self, and the care I ought to have of mine own particular: first I must procure that which before is mentioned in all my actions to have the badge of Christianity, that is, a pure and sincere affection, and intention, not seeking in any thing mine own delight, pleasure, and contentment, more than may stand with the honour and glory of God, remembering that I am to serve him, and not my self, more than
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and Religious Life. 33

is necessary to enable me for his better service, I being his more than mine own.

Secondly, I must procure to foresee in every action (at least in all the principal) to fore-arm my self against those occasions of sin that shall be offered in them: and where it lyeth not in my power to avoid the occasion of any great sin, the more danger there is: and the greater the sin is, that I am in danger of, so much the more preparation must I use to resist it, and the more earnestly ask for Gods grace.

Thirdly, I must have care of my senses, as the means and entrance of temptations, to which it is a principal help, not to be easily drawn with every noise or fancy, to move my head, or eyes, without there be good cause,

34 *Rules for a Virtuous*

nor to be sudden in motion, and going hither and thither without deliberation : I must also remember well that the eye is never satisfied with seeing, nor the ears with hearing novelties ; and therefore must I needs bridle the unmeasurable appetite of both these senses, by breaking off mine own desires in that behalf.

Fourthly, because confusion, and an unsettled kind of life is the cause of many sins, and an enemy to all virtue, I must set down with my self some certain order in spending my time, allotting in every hour of the day some certain thing to be done in the same, and to have times in the morning, evening, and afternoon, devoted unto some good and godly exercise, which I must (though not by vow) bind
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and Religious Life. 35

my self unto, when things of worldly affairs call me from them: also to keep due times of rising, meals, and going to bed, and all other ordinary times, the observation whereof is most necessary for a regular and virtuous kind of life.

Fifthly, it is a most necessary rule of good life, not only to keep order in my spiritual and temporal actions, but also to persevere and continue in one order having once set it down with sound advice: for the nature of Man being apt to change, we are given still to novelties, seeking new ways to perfection, and confirming or habituating our selves in none. Wherefore (except necessity, charity, or greater spiritual good do require) I must not flit from one exercise to another,

36 *Rules for a Virtuous*

another, but first plant a good platform with mature advice, and then resolve and fully determine to continue in the same.

Sixthly, I must not cumber my mind with many spiritual or external exercises at once, nor labor my self too much at the first, for my force being distracted to many offices, is the less able to perform any of them, and is easily overlaboured without profit: wherefore I must not think to get all virtues at once, or cut off all imperfections together, but having a general resolution to get virtue, and leave all vice, begin with some one, endeavouring to break my self of some one fault whereto I am most inclined, and procuring to get the contrary virtue; for the care of
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avoiding one offence, will make me take heed of all the rest.

Seventhly, mans nature being so corrupt, that without continual violence and force, it cannot attain to virtue, or leave vice, whereunto it is much inclined: I must assure my self that care and watchfulness is ever necessary, and because I am apt to fall, I must often renew my good purposes, knowing that I never can go on in virtue without falling, and therefore I must every morning think with my self that hitherto I have done nothing, and that by Gods grace that day I will begin afresh as though it were the first day that ever I began to do any good thing.

Eighthly, I must not make small account of little sins, nor be
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38 *Rules for a Virtuous*

careless in committing them, but always carry the mind that I would not offend God willingly, even in the least venial sin, for any thing: and I must never think any thing little, wherewith so high a Majesty is offended: for he that careth not to commit little sins giveth the Devil a great advantage to draw him into greater.

Rules in Sickneß.

IF my sickness be great, I shall not need to force my self beyond my strength, unto any vocal prayers. more than in the morning dutifully to commend my self unto God, with the Lords prayer and the confession of Christian faith, or if I cannot well say so much, now and then I must call upon God with short prayers: as, *Lord Jesus save me, Lord*
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and Religious Life. 39

strengthen me, Lord grant me patience, and such like : In sickness when I can bear it ; it will be good sometimes to have part of some good Book read unto me, but not over much, for fear of hindring my Cure. As in health I ought to be obedient to my superiors, and by diligent observation shew my duty towards God : so in sickness I must be contented to be ruled by the Physitians, and such as have care of me in things belonging to my bodily health : and I must persuade my self that in that time I have one chief rule to observe in being patient and tractable, which in such a case doth countervail all my usual exercises. I must also assure my self that I do God good service when I do any necessary thing, & take any convenient

40 *Rules for a Virtuous*

venient recreation that may further my health.

I must take heed of being testy or froward, which sickness for the most part doth cause, thinking that how much pain soever I suffer, Christ suffered far more for my sake, and far more had I suffered long since in Hell, if God had dealt with me according to my deserts. It is good also to have my will and testament in a readiness, before I fall in any extremity of sickness, that a certain order be set down for all temporal matters, that I be not cumbred with them when it standeth me most upon to look to my soul.

Of the care of Servants.

I Must see that they lie not out in the nights, but that I may know what becometh of them:

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and Religious Life. 41

I must not keep such in my house as are swearers, lyers, gamesters, or such as are given to any notorious vice, unless there be great likelihood and certain hope of their amendment, I must procure by what means conveniently I may, that they have necessary instruction in matters appertaining to the salvation of their souls. I must take special heed of any secret meetings, messages, or more than ordinary liking between the Men and Women of my family: I must see that the Men have no haunt of Women to their chambers, least lewdness be cloaked under some other pretence: I must have great regard that my chiefest officers and men of most account be trusty persons, of good life and example, because the rest will

42 *Rules for a Virtuous*

will follow as they shall lead them. I must seek as much as may be, that my servants be not idle, nor suffered to use any great gaming, for by the one they shall fall into lewd life, and by the other into swearing, unthriftiness, robbing, and such vices: I must see that they have their wages at due times, least for want they fall into bad courses. When they do not their duties, I must rebuke them agreeable to the quality of their fault, and not wink at great matters, least they wax careless and bold to do the like offences again, yet must my rebukes be temperate with gravity and mildness.

Of the care of Children.

I Must think that my children so long as they are under age, and in my power or custody, ought

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ought to be kept as my self, I having at this time to answer for them. I must take heed that they come not amongst such servants as are like to teach them to swear, or any other vice, and I must give special warning that none do it. I must set honest and sound persons to govern them, that may also teach them virtue and goodness, yet not trusting too much to my servants care, but that I my self have a special eye over them, and take an account what they do: I must use them to devotion by little and little, not cloying them with too much at once, but rather seeking to make them take a delight in it: I must trust them in the points of faith, and true religion, and teach them the Lords Prayer, the Creed, and the ten
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44 *Rules for a Virtuous*

Commandments: I must keep them always imploy'd in some profitable things, allotting them according to their age, more or less time of recreation: I must oftentimes remember unto them the passions and sufferings of Christ for sin, with the benefit of his death, and glorious resurrection: I must break them from their wills, and punish them as they deserve: yet remembering also that they are young, and not keeping them in too much subjection, which may breed in them base and servile minds, and make their love less towards me: and I never ought to beat any child in mine anger: I must procure that they be taught such exercises and qualities, as are fit for those of their degree, and yet have chief care that good and honest

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nest persons be about them: I must not use them to vain dresses, and costly apparel, but rather often shew them the vanity thereof, yet must they be not too streight kept in that, or any other thing, which they are afterward to have, least the being too much barred from it make them more eager to have it, when they come to enjoy it at their own will: I must use them to give alms, to make much of the poor, and to use reverence to aged persons and spiritual men: I must use them to read good books, such as are fitted for their capacity, and see them kept from vain books of love, and such like idle discourses, that do pervert the minds of youth oftentimes for all their ensuing time after: I must harden them as they grow
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46 *Rules for a Virtuous*

in years, to suffer adversity, and to digest grief, especially in Gods cause, and a good quarrel, telling them the examples of others, and how good a thing patience and constancy is.

When they are fit to go to school, I must procure that they have discreet and calm teachers, such as are not cholerick, hasty, or curst, least they take dislike and tediousness in learning, for they must be rather won unto it by praise and emulation of others, then by beating and stripes: I must see that they be taught such civility, courtesy, and compliments, as their degree and the time requireth, and frame them as much as may be, to be gentle, humble, and affable, even to the meanest, rebuking them for angry and sharp words,
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or disdainful Behaviour, even to their Inferiors: I must not suffer the Boys and Girls to be much together, especially out of sight, after eight or nine years of age, least they fall to unhappiness: Likewise my daughters must not be amongst the men, nor my sons amongst the women. When they come to such age that they must of force be in many companies, I must procure some sound and honest persons to be for the most part with them, to inform me of their courses: I must make them in any wise to beware of lewd conversation, which is the overthrow of youth, and therefore cause this point to be beaten into them by good and zealous men: I must never assure or marry them, until they be of sufficient age to make their own

48 *Rules for a Virtuous*

own choice, and frame their liking: neither force them to any match, lest they curse me all their lives after, as it often happeneth.

An order how to spend every day.

IN time of health hours of going to bed and rising, may be either nine and five, or ten and six, or according to the strength or weakness of every mans body, so they be certain: After I am up, for a good pritty space, it is good not to talk, but at the least for half a quarter of an hour to busie my mind in prayer and meditation, and then afterwards to talk if need require, because my business with God being greater than with any man, it is fit that he should be first talked with of matters concerning my soul, and then others of world-

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ly things. I must endeavour to go neatly and handsom in my attire, agreeable to my calling, and to avoid all kind of undecency, which breedeth dislike, and contempt, and doth rather offend than please God.

When I am ready I must go to my prayers appointed, and before I set my self to pray, I must call to mind what I promised to do for any at that time, or what other necessary business I have then to dispatch, and I must keep touch in my words in the least things, cutting off occasions of being interrupted, as near as I may. In prayer I must consider the presence of God, not speaking unto him carelessly or negligently, but think a few prayers well said, better and more acceptable than many hastily

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50 *Rules for a Virtuous*

stily shuffled over : And I must not omit to remember the joys of Heaven, the pains of Hell, mine own death, and the death of Christ for me. After Prayer I must go about some exercise of work agreeable to my faculty and vocation, such as may be of some profit, having an especial respect above all things to avoid idleness, the parent of all vice. When I go to dinner, I must think and consider for what end I am to eat, which is to help and strengthen nature, and to make my self able to serve my Creator, and Feeder, not to content mine own appetite : I must learn my little Children (if I have any) to say some godly grace, or at the least perform that duty of thanksgiving my self. When I am set, before I lay hand to my trencher,

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I may pause a while and desire God to give me temperance and mindfulness of his presence.

At meals I must neither be too curious or doubtful of what I eat, neither too precise in the quantity, fineness, or coarseness of the meat, but of that which God hath sent, take a competent meal, measurable to my need and not hurtful to my health. After dinner I must thank God for his gifts, remembering the end why he hath fed me is, that I should be the better able to serve him. I must also think that many have wanted that sufficiency which I have had, and would be glad to accept of my leavings, and therefore I ought to have care and regard to the Poor, procuring something for them, and sometimes seeing them served

52 *Rules for a Virtuous*

my self, considering Christ in their persons. If I have strangers, I may keep them company, and talk friendly and merrily with them as occasion shall serve, directing my behaviour agreeable to virtuous conversation: and having this intention in my talk, that amity and love may be maintained, and all breach and unkindness avoided: I must if time and place will permit me, be always doing some profitable thing to avoid sloth, directing mine intention in all mine exercises, to this end, that I may avoid idleness and temptations, bestowing my time in good sort to Gods glory. After dinner I must call to mind whether I have any promise to perform, or any other business to do that is not ordinary, that I neither forget
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the thing, nor time appointed for it : It is good for me sometimes to go about the rooms of the house to see that they be kept clean and handsome, thinking that God is delighted with cleanness both bodily and ghost- and detesteth sluttishness, as a thing which he permitteth for a punishment of sin, and one of the scourges of Hell. A little before supper it will be good to read part of some godly book, procuring to take some benefit by it, and continuing in one book until I have read it over, and then begin a-new : I must by watchfulness avoid all offence to God, leaving him in one exercise to serve him in another, as he appointeth me occasions. When I sit down to supper I must remember what my Intention

54 *Rules for a Virtuous*

ought to be, and to take the same course which is prescribed for dinner. After supper I may talk as occasion shall serve, or employ my time in reading of a godly book. Towards the hour of my going to bed, I must examine my self, first whether my promises and appointments concerning extraordinary business be performed, or if I have forgotten any necessary thing, I must take order to remember it, that I forget it not the second time. This done, I must examine my conscience concerning the thoughts, words, and deeds of that day; and especially touching the purposes that I have made in the morning, and how I have observed my godly determination, and what faults I have committed of any moment. Af

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ter I have examined my conscience, and said my prayers, it is good to abstain from talk that night (unless some just occasion require the contrary) that my mind be free from idle thoughts when I go to sleep.

Of Temptations.

First I must learn to know when I am tempted, for if I can find my temptation, I may reckon it half overcome: for if I have fear of God, or care of my soul, I cannot but arm myself earnestly to resist, knowing that temptation proceedeth from an enemy, to whom I have resolved by Gods grace, never to consent, what misery or trouble soever I endure.

56 *Rules for a Virtuous*

How to know temptations and good motions.

IT is always a spiritual desolation original and proceeding from the Devil, when it darkeneth and disquieteth the mind, awaketh and stirreth up our passions, when it draweth to external and earthly solaces, leaving in the mind a tediousness and unwillingness to prayer and other works of devotion: Also when it diminisheth our affiance and trust in God, and driveth to a despair in Gods mercy, or persevering in his service, making it seem an irksome and impossible thing, and moving us to forsake it: and when I find my self troubled in this sort, I must assure my self without all doubt, that I am then tempted by the Devil, and therefore arm my self
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to resist him by doing that which those temptations dissuade me from. On the other side comfort, which is caused by Gods spirit, is known by these signs: It incenseth the mind by a quiet and calm motion to the love of God without any inclination to any creatures love more than for Gods only glory, and it breedeth a kind of inward light and brightness, whereby for the time the mind seeth after a most effectual sort, the necessity, profit and true comfort that is in Gods service, conceiving a contempt and dislike of worldly delights, and tasting that which is the greatest felicity in this life, that is, so assured contentment in being in Gods grace, and seeking to please him, that it then judgeth no contentment in the

58 *Rules for a Virtuous*

world like or comparable unto it, as in truth there is none. Also true spiritual comfort bringeth a delight and desire to think of the benefits of God, the joys of Heaven, the comfort of meditation, and talking with God.

Finally, it confirmeth our faith, quickneth our hope, and increaseth charity, furnishing the mind with a sweet tast of joy, quiet and free from all cumbers. Sometimes the Devil transformeth himself into an Angel of light, and at the first when he knoweth our good desires and purposes, he seemeth to sooth us in them, and to set us forward towards the performance thereof, but in the end he seeketh to draw us to his byass, and by corrupting our intention, or by perverting the manner, time, or other circum-

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circumstance of the due execution, maketh the whole action worthless and faulty though otherwise virtuous in it self.

There must be great heed taken in the beginning, middle, and end of our thoughts: for when either at the first, or at the last it tendeth to apparent sin, or withdraweth from the greater good, or tendeth to courses of less piety, or more danger than we are in, or if it disquiet the mind, bereaving it of the wonted calm and love of virtue, it is a sign that the Devil was beginner of it, whose property is to hinder good, and withdraw us to evil. When in any suggestion I find the serpent by his sting, that is, Satan by the wicked end he moveth me unto, it is good to untwist and reverse his motion,

60 *Rules for a Virtuous*

tion, and to look backward even unto the beginning, and to mark what plausible colour he first pretended, that the next time I may the better espy his cunning and subtil dealings and drifts.

How to behave our selves in time of temptation.

IN the time of my desolation, and disquiet of mind, I must not enter into any deliberation, or go about to alter any thing concerning the state of my soul, or purposed course of life, but persevere in my former resolutions made in time of my good and quiet estate, wherein I was free from passion, and better able to judge of things convenient for my good: yet may I, and ought to resolve upon such helps as are fit to resist and repel my discontented thoughts, (so they be not prejudi-

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prejudicial to my former purposes) as prayer, repentance, and confession of my sins with such like remedies. In temptations and troubles of mind, I must remember that aforetime I have had the like, and they have in the end passed leaving me very glad and joyful when I have resisted them, and sorrowful when I yielded too much unto them, and therefore I must think that these also will pass after a while, and I shall feel the like joy in having resisted and overcome them: and in the meantime I must with patience endure the cumber and trouble of them, assuring my self that God therewith is highly pleased, and the enemy most effectually subdued. Neither the multitude, continuance, nor badness of any thought

62 *Rules for a Virtuous*

thought must breed any scruple or disquiet in me : for not to have them is not in my power, but only not to consent unto them : and so long as with deliberation I have not consented, nor willingly, or with delight stayed in them, I have not sinned any more than if I had only had them in a dream: If before I had evil thoughts I had a resolute mind never to yield to any mortal sin, and afterward when I remember my self, and mark that I was in a bad thought, I still find the same resolution, it is a sign that in the time of my distraction and bad imagination, I did not willingly consent or offend in them, neither is it like but my mind being so well affected, I should have easily remembered directly

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and without doubt, if I had yielded farther than I ought. Desolations are permitted of God for three causes: First for a punishment of our sins, remissness and coldness in Gods service. Secondly, to try whether we be true servants of God; or only hirelings, that are willing to labor no longer than they receive the hire and stipend of present comfort. Thirdly, to ascertain us, that it passeth the reach and compass of our ability, either to attain or to maintain in us the fervour of devotion, the intensive love of God, the abundance of godly tears, and other spiritual graces and comforts, which we must acknowledge to proceed from Gods meer liberality, not of our own force or desert. It is good while I feel the
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64 *Rules for a Virtuous*

sweetness of Gods visitation and presence, to fortify my self against the desolations that will ensue, and remembering those that are past, to think that all troubles will as well pass as comforts, and that our whole life is but a continual succession and mixture of sorrow and joy, the one always overtaking the other, and neither of them continuing long together: And therefore I must settle my mind in a kind of indifferency unto them both, as it shall please God to send them.

First, to know it is a thing coming from my mortal enemy, and tendeth to my eternal destruction. To look for temptations before-hand, and not to think them novelties, but necessary sequels of our hostility with
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the Devil, with whom we must never be friends.

To resist them stoutly at the first, and to crush the serpent in the head, for nothing maketh the Devil to become so furious and violent, or to redouble his suggestions, as to perceive the soul dismaid with his temptations, or not expecting (by the confidence in Gods help and mercy) an assured victory. To bear patiently the multitude and continuance of them, assuring my self that they will have an end ere long.

To think on the joy I shall have for not consenting unto them, and the crown of glory that I shall injoy. To remember how often I have been as grievously annoy'd with the like, and yet by Gods help have given the Devil the foil. Not to strive

66 *Rules for a Virtuous*

strive with unclean temptations, but to turn my mind to think of other matters, and to change place or work, or to find some way to put me out of those fantasies. To resist vices by practising and doing acts of the contrary virtues. To arm myself before-hand, by getting those virtues that are opposit to such vices as I am most inclined unto: for in those doth the Devil always seek his advantage to overthrow me.

In my extreamest troubles to humble my self in the sight of the Almighty God, acknowledging mine own weakness, and wholly relying upon his help most earnestly in word and heart call for his assistance, firmly trusting in his mercy, yea and offering my self (so as he forsake me not) to suffer these and all other
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whatsoever it shall please God to permit, even so long as he shall think good to inflict them, for of all other things this most overcome the Devil, when he seeth we turn his evil motions and troubles to so glorious and great a Victory.

A Prayer in temptation.

O Merciful Jesu, the only refuge of desolate and afflicted souls : O Jesu that hast made me and redeemed me, in whom all things are possible unto me, and without whom I am able to do nothing : Thou seest who I am, that here prostrate my prayers, and pour out my heart unto thee : What I would have, and what is fit for me thou knowest : My soul is buried in flesh and blood, and would fain be dissolved, and come unto thee :

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68 *Rules for a Virtuous*

I am urged against my will, and violently drawn to think that which from my heart I detest, and to have in mind the poyson & bane of my soul. O Lord thou knowest my mould and making, for thy hands have framed me, and with flesh and skin thou hast cloathed me. And lo this flesh which thou hast given me, draweth me to my ruin, and fighteth against the spirit: If thou help not (O gracious aid) I am overcome and vanquished: If thou forsake me I must needs faint, with all discouragement: Why doest thou set me contrary unto thee, and makest me grievous and a burden to my self? Didst thou create me to cast me away? didst thou redeem me to damn me for ever? It had been good for me never to have been born,
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and Religious Life. 69

if I were born to perish, oh most merciful father, where are thy old and wonted mercies? where is thy gracious sweetness and love? How long shall mine enemies rejoyce over me, and humble my life upon earth, and place me in darkness like the dead of the world? What am I O Lord that thou settest me to fight alone against so mighty, subtil, and cruel enemies, that never cease to bid me a perpetual battel? O Lord why doest thou shew thy might against a leaf, that is tossed with every wind, and persecutest a dry stubble? wilt thou therefore damn the work of thy hands? Wilt thou throw me from thy face, and take thy holy spirit from me? Alas O Lord whether shall I go from thy face? or whither shall I fly from thy spirit?

70 *Rules for a Virtuous*

spirit? whither shall I fly from the incensed, but to the appeased? whether from thee as just, but unto thee as merciful? Do with me Lord that which is good in thine eyes, for thou wilt do all things in righteous judgment: only remember that I am flesh and blood, frail of my self and impotent to resist. Shew thy self a Saviour unto me, and either take away mine enemies, or grant me such a supply of thy grace to enable my defects, that without wound or fault, by thee and with thee, I may overcome them, sweet Jesus. Amen.

Considerations to settle the mind in the course of Virtue.

THE first consideration: How weighty a thing the business of Mans soul is. Who-soever, being desirous to take due

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due care of his soul, commeth a spiritual course, must consider that he hath taken such a business in hand, that for importance, necessity and profit, summoneth all other trafficks and affairs of the world, yea, and to which only all other business ought to be addressed, for herein our manage is about the salvation of our soul, our chief jewel and treasure, of which if in the short passage of our brittle and uncertain life we take not the due care that we ought for a whole eternity after: we shall evermore repent and be sorry for it, and yet never have the like opportunity again to help it.

Secondly, the better to conceive the moment and weight of this business, let us consider what Men use to do for their bodily health :

72 *Rules for a Virtuous*

health : for we see they make so principal a reckoning of it, they spare no cost nor toil, nor leave any thing unattempted that may avail them to attain it. They suffer themselves to be launced, wounded, pined, burnt with red hot irons, besides divers other extream torments only for this end. How much greater miseries ought we to endure: how much greater pains and diligence ought we to imploy for this health of our soul, which is to survive when the body is dead, rotten, and devoured with worms. And to survive in such sort, that it must be perpetually tormented in Hell with intollerable torments, or enjoy endless felicity in heaven: And therefore of how much greater worth and weight we think

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and Religious Life 73

think the soul, and the eternal salvation or damnation thereof, then the momentary health or sickness of our bodies, so much greater account and esteem ought we to make of the business of our soul, then of any other worldly or bodily affair whatsoever.

For what availeth it a man (saith Christ) to gain the whole world, and make wrack of his soul? If therefore we keep divers men for divers offices about our body, and many thousands do live by serving and providing things for every part thereof: If we spend so much time in feeding, refreshing, and reposing the same: If the greatest portion of our Revenues (be they never so large) be consumed in the meats, pomp, sports, and
E plez-

74 *Rules for a Virtuous*

pleasures thereof, how much more ought we to seek as many helps, services and purveyers for our soul, for whose only sake our body was given, and of whose good the welfare of the body only proceedeth. Thirdly, the necessity and poise of this care of our soul may be gathered of this, that all other matters are intreated with men, or some other creatures, but this business of our soul with God himself, who, by how much he is nobler and worthier than any of his creatures, so much more is the weight of this matter, and cannot be dealt with any without him, and so much more diligence ought there to be imployed therein, especially in this time wherein God is still ready to further our endeavours in this behalf, where-

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as when time is expired condemn he may for our negligence, or reward us for our carefulness, but not help us any more to alter the state of our soul, be it never so miserable.

Fourthly, we may gather how material and important this matter is, by the life of Christ and his Saints, who withdrawing themselves from all other worldly affairs thought it work enough to attend to this business of the soul : and whosoever at this day are honoured in God's Church, they are honoured only in this, that they have with a glorious conclusion happily and constantly accomplished this business to God's glory and their own salvation, and who so considereth the intolerable torments of Martyrs, the painful agonies, con-

E 2 flicts,

76 *Rules for a Virtuous*

flicts, rough storms, and troubles of all God's Saints, and doth remember withal, and they undertook them for no other respect, but only for the better bringing this business of their soul to an end, it will soon appear how weighty a thing and how precious the salvation of the soul is, which they did think nothing too dear bought, with all the miseries, sorrows and pains that this world could afford. Let us also consider that whatsoever moved them to such care and earnestness in this behalf, hath no less place in us doubtless than in them, seeing that our soul is as dear bought, as much worth, and created to as great glory as theirs: the danger of our salvation rather more than any way less than theirs: God hath as
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and Religious Life. 77

much right in us as in them,
and we as many titles of bond
and duty to serve him as they.
Finally we are assaulted by the
same enemies, invironed with
the like hazards, and subject to
as many, yea more occasions of
sin, and allurements to damna-
tion than they. Who therefore
seeth not that we are in every
respect to account the care of
our souls as important and ne-
cessary to us as ever it hath been
to any: *Wherefore let not the wise
man glory in his wisdom, nor the
strong man in his might, nor the rich
man in his riches, saith God by his
Prophet Jerem. 9. But let him that
glorieth, glory in this, that he know-
eth me, for I am the only Lord that
worketh mercy, judgment, and ju-
stice upon the earth, and these things
please me, saith the Lord.* As who

78 *Rules for a Virtuous*

would say, it is folly and vanity to glory and rejoyce in any other thing than in the knowledge and service of God, and procuring mercy and mild judgment for our souls.

The second Consideration. How we ought to arm our minds against temptations that happen when we seek earnestly to serve God.

FIRST, seeing this business of our soul is of so great moment, he that earnestly goeth about the same must offer himself up unto God, and be most ready to indure constantly all the dangers, cumbers and difficulties that shall happen and resolve never by God's grace to be dismayed, and beaten back from his purpose by any trouble or encounter whatsoever, knowing that glorious and honourable

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enterprises can never be atchieved without many contradictions. Wherefore let him persuade himself that when he hath settled his mind seriously to follow this business, Hell it self, and all the enemies of God and mans soul will conspire against him : The flesh to allure him to delights of the senses, and to recall to the vomit of his abandoned pleasures : The world to intice him with pomps and vanities, with ministring occasion of sin, and provoking by evil examples : Yea, if that will not serve, by terrifying him with persecutions, extortions, obloquies, slanders, and torments, and with all kind of disgrace. Finally, the Devil (a professed enemy to all that take care of their souls) will seek to entrap

80 *Rules for a Virtuuous*

him with a thousand traines, passions, and subtil temptations, leaving nothing that he thinketh may remove a man from these endeavours, tending to his salvation.

Secondly, the case standing thus, let that saying of Scripture come to our mind : *My son coming to the service of God, stand in justice and fear, and prepare thy soul unto temptation* : Wherefore he that entreth into the way of life, must remember that he is not come to a play, pastime, or pleasure, but to a continual rough battle and fight, against most un placable enemies : And let him resolve himself never in this world, to look for quiet and peace, no not so much as for any truce for a moment of time, but arm himself for a perpetual combat,

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bat, and rather think of a multitude of happy victories (which by God's grace he may attain) then of any repose or quietness from the rage and assaults of his enemies. Let him see and peruse the pattern of his Captains course, who from his birth to his death was in a restless battle, persecuted in his swathing clouts by *Herod*, annoyed the rest of his infancy by banishment, wandring and need: In the flower of his age slandered, hated, pursued, whipped, crucified, and most barbarously misused. In the same sort were all his Apostles, and all his principal soldiers handled: for whom he loveth he chastiseth, and proveth like gold in the furnace. And therefore no man must think it a new thing to be tempted and troubled.

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82 *Rules for a Virtuous*

when he once runneth a virtuous course, contrary to the liking of his enemies. For, *The Disciple is not above his Master, nor the Servant above his Lord*: Who as we see had the same entreaty.

Thirdly, least we should be agast and discouraged at the expectation and fear of so many discomforts, and the uncessant malice of so spiteful enemies: let us remember the words of *Elizeus*, that more stand with us than against us. Against the corruption of nature we have grace: Against the Devil we have God, who will never suffer us to be tempted above our force and strength: Against the power of Hell we have the prayers of the faithful: Against the miseries of the body we have the spiritual comfort of the mind, which God
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allotteth in such measure, as our necessity requireth : and if there were nothing else, this were enough to make troubles welcome in this case, for that thereby we purchase an inestimable glory (for a short passing combat) the comfort whereof neither eye hath seen, ear hath heard, nor any heart conceived. And on the other side by the same we avoid other intollerable and eternal torments of Hell, the least whereof passeth all those that can be suffered in the world ; and therefore is our change most happy, that by the pain of a short life, avoid the misery of an eternal death, and deserve the unspeakable happiness of the life everlasting. For this cause (saith Saint James) *Think you it all joy my brethren, when you shall fall into divers*

84 Rules for a Virtuouse

divers temptations, knowing that the tryal of your faith worketh patience, and patience hath a perfect work, that you may be perfect and entire, failing in nothing.

The third Consideration. Of the watchfulness and attention required in the care of our soul.

SEeing this weighty affair of our souls health is hemmed in, and beset with so manifest perils and troubles, it standeth us upon most watchfully to take heed to every thought, word and deed that passeth, least through the number and subtilty of enemies trains, we be often intrapped: for it is hard to touch pitch and not be defiled, to live in flesh a spiritual life, to converse in the world without worldly affections. Wherefore as a Legate that is to deliver his embassage before

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before a great presence of Peers and Nobles, hath not only regard to his matter, but also to his words, voice, and actions, that all be suitable to his message: so we having to work this exploit of our soul before God and all the court of heaven, and also before the eyes of those that lay wait to take us in any trip, ought to be very wary, even in our least thoughts and deeds, for fear least we offend the presence of God, and give occasion of triumph and victory unto our deadly foes. And for this saith the Scripture: *Keep thy self very watchfully.*

Secondly, to attain this diligent and attentive care in all our actions: let us consider what men use to do that carry great treasures by places haunted with thieves,

86 *Rules for a Virtuous*

thieves, how warily they look to their way, how often they turn about them; how many times they prepare themselves, sometimes to fight, and other whiles to run away: Likewise how warily he walketh, and how careful he is never to stumble nor fall that carryeth in each hand a thin glass of precious liquor, through stony and rough places: and when we have marked these mens carefulness in these inferior matters, let us remember that much more respect is necessary in us, whose treasure is more precious than any worldly jewels, and yet do we carry it in earthen and frail vessels, in the midst of so many thieves as there are passions, and disordered appetites in us, as there are Devils in wait for us, and as
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and Religious Life. 87

there are stumbling stones and occasions of sin set round about us to procure this attention, the most effectual helps are these.

First, to think how careful we should be to do all things well, if this present day were the last that ever we should live in this world (as peradventure it may be) and that at the end thereof we were to be convented before a most severe and rigorous Judge, who according to the desert of that days actions, should pass the sentence of life or death upon us.

Secondly, to remember that God is in his own substance, power, and true presence in every place, and seeth both our outward and inward actions, more than we our selves, and therefore let us seek in every thing

88 *Rules for a Virtuous*

thing so to behave our selves, that we fear not to have God a witness and beholder of all that we do, think, or say, and let us ask him grace to do nothing unworthy his sight.

Thirdly, we must consider the carelesness of our life past, remembering how often we have fought against God with his own weapons, and abused the force that he hath afforded, in every part of our body and mind: and therefore as *St. Paul* warneth, *As we have exhibited our members to serve uncleanness, and iniquity, so let us now exhibite our members to serve justice unto sanctification.*

Fourthly, to procure this attention, it is good oftentimes in the day, when we are about our ordinary actions, to use godly prayers, and some verses out of
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the Psalms, with petitions unto God for his grace, aid and assistance: for such godly exercises are fewel of devotion, causes of attention, food of the soul, preparatives against temptations, and assured helps to attain any virtues. Therefore it is good to use them in lieu of sights, and in the beginning of every chief action, directing therein our intention and action, to God's glory and service, and our own souls good health and safety.

The last Consideration. Of the necessity of perseverance in continuing watchful over our selves.

First seeing the sum and complement of all virtue consisteth in the continuance and progress of it, perseverance of all other things is most necessary in this business, to the better attaining

90 *Rules for a Virtuous*

ning whereof these considerations may prevail. First, to consider by whose instinct and motion I began to take special care of my soul, and I shall find that being a thing contrary to the inclination of flesh and blood, and above the reach of nature, to resolve upon so painful and wary a course, in hope of a reward and joy that faith doth promise, that I say God only and no other was the author and mover of my heart unto it; and therefore unless I mean directly to resist God, and run a contrary course to that which he prescribeth, I must resolve my self to persevere unto the end in that which I have happily begun.

Secondly, the end of this enterprise was to serve God, to bewail my former sins, and to
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work by God's help the salvation of mine own soul, and when I resolved upon these means I was free from passion, and as well able to chuse things convenient as I could at any other time, and wholly bent to do that thing which was for my greatest good. Wherefore seeing I can never aim at a better end, nor be in better plight to make a sounder choice, my surest way is to persevere still in my resolution to the end, never altering my designment unless it be to further my course.

Thirdly, I must consider who is that, that would make me forsake it: for if God moved me unto it: doubtless it is the Devil would remove me from it; for God cannot be contrary to himself, neither useth he to alter

92 *Rules for a Virtuous*

ter our minds, but only from evil to good, or from good to better: therefore unless I mean to yield willingly to the Devil, and to follow mine enemies counsel to mine own perdition: I must persevere unto the end, for with what pretext soever the Devil seeketh to cover his motion, sure it is that his drift is to draw me from God and goodness, and to damn my soul: for how can he intend any thing for my good that beareth me such a cankered malice, that he careth not to encrease his own pain, so that he may work me any spiritual, yea or corporal harm.

Fourthly, I must print that saying of Christ in my mind: *He that persevereth unto the end shall be saved*: for not he that beginneth,

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and Religious Life. 93

neth, nor he that continueth for a month, or a year, or a short time, but only he that persevereth unto the end of his life shall be saved.

Wherefore the same cause that moved me to begin, ought also to move me to continue, that the reward and crown of my good resolution be not cut off by any want of perseverance: let not the cries of mine enemies move me: let me with *St. Paul* say, *The world is crucified to me, and I to the world:* And with *David*, *It is good for me to cleave unto God.* Finally, let me imitate the ensample of *Christ*, that persevered on the cross unto death for my sake, though often called upon to come down.

Fifthly, I must consider that in what state soever of grace, or
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merit of damnation I begin the next life, I must and shall undoubtedly persevere in it according to the words of Solomon: *Wheresoever the tree falleth there shall it be, whether it be towards South or North, that is, towards Heaven or Hell*: for both the pain of this continueth for ever, and the joy of the other is also everlasting.

If therefore I will persevere in Heaven, let me persevere in the way that leadeth unto it, and never forsake the painfulness of it till the journeys end. The passions of this life are not condign or comparable to the future glory: and it is extream folly for avoiding a short and transitory pain, to hazard the loss of everlasting joy, and put my self in peril of perpetual bondage in
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far more extream and endless torments. The finners persevere still in wickedness, and service of the Devil. The worldlings persevere in pursuing vanities, and following the world, yea, and that with most servile toil and base drudgery, and not without many bodily and ghostly harms, how much more ought a true servant of God persevere in God's service, and not seem by forsaking him in the way, to condemn him for a worse master than the World or the Devil, whom many thousands serve to the end, to their own damnation. Let me remember that the first Angel for want of the same was thrust out of paradise, and Judas of an Apostle became a prey of Hell. Finally, there be many thousands in Hell-fire burning, that began very good courses, and for a time went forward in the same, and yet in the end, for want of perseverance were damned for ever.

A short Meditation of Man's miseries.

WHat was I O Lord? what am I?
what shall I be? I was nothing,
I am now nothing worth, and am in
hazard to be worse then nothing: I
was conceived in original sin: I am
now

96 *Rules for a Virtuous*

now full of actual sin: I may hereafter feel the eternal smart of sin: I was in my mother a loathsome substance: I am in the world a sack of corruption, I shall be in my grave a prey for vermine. When I was nothing, I was without hope to be saved, or fear to be damned, I am now in a doubtful hope of the one, and in a manifest danger of the other. I shall be either happy by the success of my hope, or most miserable by the effect of my danger: I was so that I could not then be damned: I am so that I can scarce be saved: what I have been I know (to wit) a wretched sinner: what I am I cannot say, being uncertain of God's grace, what I shall be I am ignorant of being doubtful of my perseverance. O Lord erect my former weakness, correct my present sinfulness: direct my future frailty from passed evil to present good, and from present good to future glory, sweet Jesus.

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